

شے لطیف
جو
شاعری



Haven
or the Port of
Embarkation

Sur Khambat

سُر کَبَّابُ

Shah Abdul Latif
Bhattai
Elsa Kazi
Junaid Farooqui

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DEDICATION

To Shah Latif

Today my tears are flowing
For thee, for thee!
Yet in my soul is growing
A boundless ecstasy!
The song of thee
Whose every note
Is bound to harmony divine
That makes the world
With lustre shine;
Destroying every gloom
And rearing a rare bloom
The bloom of Truth and Beauty
That bringeth Bliss that hath no ending
That makes the earth and heaven 'One',
A consummation that no bard hath done,
For you did point
Where mankind's suffering lay,
And with your poetic breath
You blew away Unreality
And let them see
Divine eyes of Eternity.

By Elsa Kazi

SUR KHAMBHAT

(HAVEN)

OR THE PORT OF EMBARKATION

In the mystic poetry of Shah Abdul Latif Bhitai, the beauty of the moon has been intricately woven into his lover's talk and love's touch. The entire chapter called "Sur Khambhat" in his Risalo is dedicated to exploring this bond the beauty and power of two delightful symbols: "[The Moon](#)" and "[Changi](#)". His poetic understanding of their relationship goes beyond human emotions – it paints a vivid imagery of joy and elation whenever he speaks about them. This unique connection that each holds for the other can only be understood through abstract art. Through his poetry, one understands how deeply intertwined these two heavenly bodies are with its beauty captivating all viewers around it - inspiring awe filled moments replete with happiness born out deep rooted loyalty!

ڪڻي نيهٗ خمار مان، جڏهين ناز ڪئاون نظر،
سُورج شاخون جهڪيون، ڪوماڻو قمر،
تارا ڪتيون تائب ٿئا، ديكيندي دلبر
جهڪو ٿئو جوهڻ، جانيءَ جي جمال سين.

When my beloved lifts his drowsy eyes coquettishly, the sun's rays turn oblique and the moon become haggard.

My beloved's face was so bright and sunny, that even the sun of this world seemed to hide in its shadow. The beauty emanating from my beloved illuminated everything around them with a gentle glow.

Even the precious stones lose their lustre at the sight of the gorgeous beauty of the beloved.

Khambhat is a metaphor for an important international port connecting India and Arabia. It was renowned as a crossroads of trade with merchants from abroad to conduct business and visiting. The poet is suggesting that Khambhat was an important international port back then and it served as a departure point for pilgrims who were travelling from India to Madina, the resting place of the Prophet. (verse No. 1).

رات سهائي پون سنئين، پڻن وڏو پند،
هلندي حبيب ڏي، ڪرها موڙ م ڪند،
بنڌن سوئي ٻڌ، جو پهچائي پرينءَ کي.
سر کنيات، جو بيت نمبر [1]

Other poets have compared the form of the beloved to the sun or the moon but Shah Abdul Latif does not compare his beloved to the sun or the moon, but instead elevates his status beyond them. He implies that he is the standard of beauty. To make this point clearer he states “**The sun and moon become weak in front**” of him – suggesting that in comparison to his beloved even these two brightest lights cannot match up to his beauty and brilliance of life. Ultimately then, it seems as though for him an unprecedented level of love and devotion is what drives us towards considering our loved one incomparable- making him beauty incomparable amongst all others.

چَنْدَ شُو چُئِين سَجُ، مَثِي نَه يَايِين،
كَلْهِين أَپِرِين سَنَهْرَو كَلْهِين أَپِرِين بَجُ،
مُنْهَن هَر بَرِئِي مَجُ، تو نَاه پِيشَانِي پِرِينَه جِي

O Moon! I speak my heart to you, for it's true: (You are subject to variations). Sometimes you are slender (like a scythe), and sometimes you are sizeable (or even full) you have the burning mass in your face but not the (beautiful) countenance of my beloved.

چَنْدَ تُنْهِنْجِي ذاتِ، پَازِيان تَان نَه پِرِينَه سِينِ،
تُون أَچُو هَر رَاتِ، سَجَنْت سُوجَهَرا.

At night, my beloved and the moon of the 14th stood equal, O Moon, your mere luminosity at night is not enough to compare with the eternal light of my beloved. Your beauty dims in contrast as soon as the sun rises while my beloved shines and beams sublimely no matter what time it is. No other star can outshine their love and kindness that casts an awe-inspiring glow on everything around them.

The Khambhat Sur is an Indian classical musical composition, composed by a renowned musician from the historic town of Khambhat in Gujarat. To have been named Khambhat after the place itself as homage to its famous composer. It conveys deep spiritual and/or philosophical themes, rather than temporal romance or emotionality. It is an Indian classical singing style associated with Hindu spiritual devotional music, its lyrical themes are about spirituality.

Shah Abdul Latif advises the man to take a two-pronged approach with his **Nafs**. First, he should seek Divine help in order to restrain and tame it. This can be done through prayers and meditation or other forms of spiritual practice that bring the individual closer to God. Secondly, the man should work on himself spiritually by engaging in introspection and self-reflection as well as practicing habits such as humility, sacrifice, moderation, gratefulness, patience etc., all aimed at strengthening his determination against any temptations coming from within – all essential elements for eventually mastering one's own 'nafs'.

کاء نه کنْهَار، چندَن جا چُوپا کَرِي،
 اگر اوڏو نه وَهِي، سِر کنْد لَهِي نَه سَارَ،
 لَهِي جِيَه لَغَار، مَيُو مَتَارُو کَثُو.
 سُر کنیات، جو بیت نمبر [32]

Khambhat is an Indian classical musical composition “Khamach”. The name “Heaven” was used as a reference when translating it into English by Elsa Qazi. It has four chapter with varying amounts of verses, all available versions have different verse frequencies, the first chapter has 25 verses and the second chapter has 50 verses. But in the translated Sur by Elsa Qazi, there are 5 verses in the first chapter and 8 verses in the second chapter, 13 verses in the third chapter and 10 verses in the fourth chapter.

The first chapter of the poem, speaks about the allegorical symbol of a “camel” that represents one's inner self or “nafs”. All other verses refer to the Prophet's excellences, his contrast with the sun, the moon and the stars and the poet's figurative request to the moon to convey his respectful messages to the Prophet, because it rises on Madina too and therefore it is near him. Thus, this placement near him makes it easy for them to act as messengers between us and God's beloved prophet.

The verses of Sur Khambhat can have more than one meaning. And it is the beauty of universal poetry that more than one meaning is hidden in its poems.

The first meaning: Today the camel seems different from what he was yesterday. He is not inclined to enter the stable yard, nor is he attracted by the nose bag (containing grain). Perhaps he has teste some poisonous plan while he was out with the herd.

Second meaning: The camel does not eat the fragrant white flowers. He spits out sandal wood, He does not even approach the fragrant “agar” Tree, nor does he look for the sandal wood, he relishes the juice of the saline shrub only, and that has made him corpulent (or apathetic). (That means the body likes the gross pleasure of this world and it has no appetite for the far superior benefits of the hereafter.)

Where did the eyes get stuck? He affected by some cupid's dart the fellow is finished. He crawls along the beloved 's way regardless of his life.

Third meaning: O Camel! You do not take sandal wood. You do not drink water copiously. You do not approach the fragrant “agar” tree. You spit out the other wholesome things. Out of all things in the universe what is the attraction for you in the saline shrub?

(The camel replies remorsefully:) "I was the leader of my herd, I was the most prominent of them all. I used to feed carefreely on big branches. Alas! My destiny has worked against me and here I am with my eyes padded ".

Sur Khambat (Haven) or the Port of Embarkation

1 (Chapter-I)

Elsa A moonlit night, an open plain,
and so, for yet to go;
My camel look not back, for you
't is shame to waver so;
Be steady, resolute, and show
my loved-ones you can reach.

شہ راتِ سَهائی یُون سَنئین، پَتْن وَذُو پَتْن.
هَلَنْدی حَبِیْن ذَی، کَرْهَا مُوْزَ مَکَنْتَ.
بَنَدْن سَوئی بَذ، جو پَهْچائی پَرِینَ کَی.

Junaid The moonlight illuminated the vast expanse of open land before me. I grip the reins firmly and urge my loyal camel on feeling a mixture of anticipation and trepidation. Never once turning back as I realize that it would be shameful for me to waver from our path now. I take in a deep breath, determined to reach my destination with haste.

2

Elsa O full moon! though you rise adorned,
your beauty to enhance;
You are not a blink worth of my love
With all charms you advance,
Since your whole being but one glance
of the Beloved is.

شہ چوْدِینهن چَنْدَن اپَرِی، سَهسِین کَرِین سِینَگَار،
پَلَک پَرِیان جِی نَه پَتِین، حِیْلَن کَرِین هَزار،
جَهَّزو تُون سَیْ چَمَار، تَهَّزو دَم دُوست جو.

Junaid O full moon....!, your beauty may be resplendent and breathtaking in its glory, yet even this loveliness pales before the intense spirit of love I feel for my Beloved. For it knows a greater beauty still That outshines the heavens above, And it can only be found in one place; The Beloved's undying love.

3

Elsa A hundred suns may rise, and blaze
four score-four moons may shine;
I vow, without Beloved mine
I am in darkest night.

شہ سَهسِین سِجن اپَرِی، چوراَسِی چَنْدَن،
بِاللهِ رِی پَرِین، سَیْ اونَدَاهِی پَانِیان.

Junaid Despite the brightness and warmth provided by many suns, and the illumination from countless moons, only true connection with one's beloved can bring light and joy to life. Without their presence, however, the metaphor shifts from light into darkness – highlighting an internal void within him which nothing can fill but them.

4

Elsa O moon, by magic fade away;
may you be shorn of light-
Or hide yourself so that I might
the soul's Beloved meet.

شہ چَنَدْ تُنْهَنْجِی ذات، پَازِیان تَان نَه پَرِینَ سِینَ،
تُون اَچو ہِ رات، سَجَنْ نَتْ سوِجَھَرا.

Junaid O moon, please magically disappear; Hide behind the clouds so I can glimpse my heart's beloved tonight.

5

Elsa In darkest midnight, the Beloved shows himself so clear; the moon and Pleiades disappear yea, like an echo mere.

نَاسِينْدِي نَظَرٌ پُهْرِينْ كَجْ پُرِينْ ذِي،
قَمَرٌ كَهْجَ قَرِيبٌ كِي، نَسْتُ يَعْ نَبْرُ.
بَئُو پَرَوْسُو نَهْ يَرْ، أَكِيُونْ أَوْهَانْجِي آسِرِي.

شاہ

Junaid The night sky holds no light or mysteries that could prevent them from seeing: not the moon nor any stars like the Pleiades disappear yea; it appears as though the Beloved is suddenly made apparent, similar to an echoing.

6 (Chapter-II)

Elsa O moon, cast first thy silver-ray on the Beloved when you rise; And for thy Maker's sake, O moon message of helpless one convey; "My hopeful longing eyes, thy way with tears are watching every day."

نَاسِينْدِي نَگَاهٌ پُهْرِينْ كَجْ پُرِينْ ذِي،
أَحَوالٌ عَاجِزَنْ جَا، آكِجْ لَبَگْ اللَّهٌ.
رَوْزٌ نَهَارِينْ رَاهٌ، أَكِيُونْ أَوْهَانْجِي آسِرِي.

شاہ

Junaid O moon, light up the night with your glimmering silver rays and share a heartfelt plea for the Beloved when you emerge. On behalf of her prayerful soul, send this message to Him: "My hopeful eyes yearn for something more as I wait in tears each day."

7

Elsa O moon, the moment that you rise first glance at the Beloved cast Say to the dear one: I am sick In you my only comfort lies "My hopeful and relying eyes Are ever set expecting you"

نَاسِينْدِي نَظَرٌ پُهْرِينْ كَجْ پُرِينْ ذِي،
قَمَرٌ كَهْجَ قَرِيبٌ كِي، نَسْتُ يَعْ نَبْرُ.
بَئُو پَرَوْسُو نَهْ يَرْ، أَكِيُونْ أَوْهَانْجِي آسِرِي.

شاہ

Junaid O moon, the moment that you rise first glance at the Beloved cast Say to the dear one: I am sick In you my only comfort lies "My longing eyes are ever eager to behold Your face".

8

Elsa O moon, when you ascend the skies first glance at the Beloved cast My message to the friend convey Correctly all, and all precise "M y hopeful and relying eyes are ever set expecting thee"

نَاسِينْدِي نَهَارٌ پُهْرِينْ كَجْ پُرِينْ ذِي،
آثُونْ جِي ذِيَيْنِ سَيْنِهْقَرْ، چَعْجَ چَنْدَ آپَارِ.
سَاجَنْ سَيْ چَمَار، أَكِيُونْ أَوْهَانْجِي آسِرِي.

شاہ

Junaid O Moon....!, when thou shinest in the night sky, First glance upon my Beloved one cast. My message to that loving friend convey. Accurately with all precision say: "My hopeful and relying eyes are ever set expecting thee."

9

Elsa Rise moon, see the Beloved-thou art near and far am I Presence of Him in scented dews I feel, that in night doth lie- On foot I cannot reach and father gives camel can't supply On which riding, ere dawn draws nigh I easily could reach.

Junaid Rising from the night sky, I gaze at the luminous full moon. So near yet so far away; I can feel His presence in every fragrant drop of dew which clings to the ground. Though I wish desperately that by foot alone could be enough for me to reach Him before daybreak, alas! no amount of time and effort will get me there on time—unless given a camel upon which to ride quickly. Then only shall I arrive ere dawn draws nigh!

10

Elsa I shall die longing, love is kind but Oh...so far is He Father gives camel not to me- I am too weak to walk.

Junaid I shall die longing for love, which is in its own kindness. But oh....., how far away He seems! Father gives a camel not to me, and I am too weak even to walk.

11

Elsa To the Beloved, when you rise O moon, thy very first glance send; And all the message I give O moon, convey in truthful wise; “My hopeful and relying eyes are ever set expecting you.”

Junaid To the beloved, Moon when you rise up in the night sky, let your first gaze be send; And all the message I give O moon, “My hopeful and relying eyes are ever set expecting your presence”.

12

Elsa Thy glance let the Beloved meet, O moon, and my requests submit Befittingly; above courtyard of the Beloved bow and greet; Speak gently...on Beloved's feet both of thy light-hands softly lay.

Junaid Oh moon, look upon the Beloved with your loving gaze and fulfill my pleas. Bow down in reverence before His courtyard gate, and whisper a blessed greeting as you gently lay both of your luminescent hands on His feet.

شاه
اپر چند پس پرین، تو اوذا مون ڈور،
سچھ سنا ولھہ ہر، چوتا پری کپور،
پرین آگون نہ پجھی، بابل ڈی نہ بور،
جنہن تی چڑھی اسرور سنجھی سچھ سہتیان.

شاه
کرها کسر چد، وکون وجہہ وڈنڈیون،
ھیکر حبین سین، مون کی نیئی گد،
مچھ پونئی ہد، آہون اکنڈین جون.

شاه
آئون جی ڈیئین سینھڑا، چند پلے بد،
چئج حال حبیب کی، نیئی نوڑائی کنڈ،
تو تیداھین پنڈ، جیداھن عالم آسرو.

شاه
چگا چند چئیج، سینها کی سچھین،
اگٹ مٹان اپری، پریان جی پئیج،
جهیٹو، گالھائیج، پرین وجھی هتڑا.

13

- Elsa O moon, all my entreaties safe
into thy shining garment tie,
Low' ring your head, to loved one tell
in what a wretched state am I;
Remember; to the place you hie
That is whole universe's Hope.
- Junaid O moon, please take my heartfelt entreaties and store them away in your shining garment, Bow low to the one I love, that they might see how much sorrow lays upon me. Remember to journey back to the place that holds hope for every being in this universe.

14 (Chapter-III)

- Elsa O camel! spurn thy slothful mood
No longer now delay!
But once unite me with my love
no more the truant play,
But speed, ere night doth pass away
to meet my love after
- Junaid O camel, break out of your leisurely state and hurry forth! No more dallying or wandering around; rush to meet my love before night falls. Hurry so that I can be reunited with my beloved quickly!

15

- Elsa I must go where my love resides;
to the Beloved speed!
There I shall give thee sandal-wood
and thou shall no more feed
On salt-bush coarse, unfit for thee
or any worthless weed;
O hasten! there is urgent need
to reach while night doth last.
- Junaid I must rush to the place where my beloved resides. I will take gifts of sandalwood and other fine things, so that they do not have to resort back to eating salty bush or inferior weeds. There is a sense of urgency in this journey, for time is short before night falls.

16

- Elsa Arise and take a forward step
be not an idler base;
The highway to my love is straight
and hath no winding ways...
Self-pity drop...a gallop raise
to bring us swift and soon.
- Junaid Arise and take a forward step be not an idler base; The highway to my love is straight without any winding detours, so set off at a gallop and you will arrive swiftly!

شاد چندَ شو چئین سچ، ورّهین جي وچرين،
کدھين اپرين سنهرو کدھين اپرين گچ،
مُنھن هر پريئي مچ، تو ناه پيشاني پر جي.

شاد ڪرھو نه ڪيڪان، پيرين آئون نه پجھي،
جو مون رات رساطي پرين، نيءِي ساجن ساڻ،
مُون نه وھيٺو پاڻ، ويٺي نيت نچويان.

شاد ڪراها ڪسر چڏ، وک وڌندي پاء،
مُنهنجو هلڻ اتهين، جتي جانب جاء،
تو کي چندن چاريائان، پئو وڳ لاطي کاء،
ایهين اٿ آناء، ته هوندي رات هت مڙون.

شاد ڪسر چڏ ڪنوات، وکون وجھه وڌنديون
سنئين سڀرين جي، ونگي پانءِ مر وات،
چڏ جهوري ڏي جهات، ته هوندي رات هت مڙون.

17

Elsa Remember your ancestry, and your forebear's noble breed; Your stock is well-known near and far and you do hold indeed; Rare pedigree-and so we plead show us some kindness now.

Junaid We remember our ancestry, a noble breed that we can be proud of. Our family has been well-known in both near and distant lands for generations. With pride and respect, we humbly ask you to show us some kindness.

18

Elsa I bound him near some glorious tree that he some buds might eat; Ill-mannered camel, on the sly still finds the salt-bush sweet. Woe's me-I know not how to treat Camel that so confounds.

Junaid I tied the camel around a magnificent tree, in hopes of him gaining some nourishment there. Alas! The ill-mannered beast had other ideas and found the saltbush tempting. How I wish I knew how to handle this Camel that has me so perplexed!

19

Elsa I tried to saddle him, but e'en unsaddled he'd not rise The way the herd is gone, he lies and only gapes that side.

Junaid I attempted to put a saddle him, but even without one he was unwilling or unable to stand up and join the herd that had already left. he lies and only gapes that side.

20

Elsa My camel, I will give thee reins of gold, and trappings fine; Not only buds of sandal wood but thou on myrrh shalt dine; If to the one Beloved mine thou wilt bring me this night.

Junaid My camel, I will adorn you with gold reins and luxurious trappings. Not just sandal buds but also the fragrant myrrh shall be your fare tonight if you bring me to my beloved beneath this starry night sky.

شاه
کرها کر سیجان، پيءَ کو ۽ پانهنجو،
اصل آهي آهنجو، نالیرو ندان،
کرها اسان سان، چانگا کج چگایون.

شاه
آطي پدم وڻ جاء، مان نه مڪڙيون چري،
ڪڌا تورو ڪرهو، لکئو لطي کاء،
ان ميي سندی ماء، مون کي ڳالهڙين ڳوڙها ڪاء.

شاه
ميا مج منث، اڄ منهنجي ڪرها،
جهائيندي جر پتیون، متان ڪريين ڪٿ،
سپيريان جي سٿ، مون کي نيءِي ميتڙين.

شاه
ڳل ڳانا ياقوت جا، موتي منجهين مال
قطيفي، جي ڪرها، هيدى پائين حاڻ،
چندن چاريڪين جاڻ، جي مون رات رسائيين.

21

- Elsa The camel did forget the herd,
nor e'en will salt-bush eat...
His blown-up hump has now become
his pampered passion's seat
Alas, this callous, new conceit
he'll not drop unto death.
- Junaid The camel had completely neglected his herd and no longer even ate the salt-bush. His bloated hump now served as a cushion to indulge in selfish pleasures. Despite this unkind behaviour, he refused to surrender until death would claim him.

شاہ

میا تو مهار، سچی پایان سون جی،
چاریئین چندن چوتیوں، نائی میندی، دار،
سندی، پی، پچار، جی مون رات رساطیین.

22

- Elsa He goes not with the herd of late
and no more will he graze;
Since Cupid's arrow wounded him
he hugs a curious craze;
To his new love, with love-sick gaze
he crawls, defying death.
- Junaid This misfortunate soul has been stricken by the power of love. Rejecting the comfort and security of his flock, he takes to a solitary path in pursuit of his beloved. Clinging to this ardor that burns within like a flame, nothing can prevent their eventual reunion whatever fate seeks to deny them in the moment.

شاہ

اث نه وجی وگ سین، چری نه چانگو،
لکیس ناٹک نینهن جی، نہوڑئو نانگو،
چڈئو سر سانگو، رڑھی رنڈ پرین جی.

23

- Elsa Now sits with herd, musk-branches eats;
yet calm remains his face
Ah me, apparently my camel
shows no outward trace.
'Here' he is with the world, but graze
with heart doth fondly 'there'.
- Junaid Although the camel is contentedly grazing in his current surroundings, despite yearning to be elsewhere. He partakes of musk-branch foliage while keeping an expression of serenity upon his face. His spirit longs for the place that stirs his heart, Despite being present in this world, he seems to still have fond attention for some place unseen or removed from his current location.

شاہ

وھی منجھین وگ، کثوري، دار چری،
ماء منھنجي ڪري، پدر پگ نه لگ،
جگ سین جھو جگ، هنیین سین هت چري.

24

- Elsa He's not what he was yesterday
returning to the yard;
He never at the manager looks-
all food doth disregard;
Seems, poison creepers on the sward
he ate when with the herd.
- Junaid He's changed from how he was yesterday when it was in the yard. It will no longer eat the food provided by its manager and Seems, poison creepers on the sward he ate while out grazing with the herd.

شاہ

اچ نه اگیئن دار، ڪرھو جنهن ڪالهه هو،
اگڻ آيو نه ڪري پاھوڙي پچار،
جيڪس منجهه قطار، ڪا ول ڇنائين وھ جي.

25

Elsa With zest thee camel browses now
on creepers such as made him yearn;
But owners, keepers of the field,
with shouts his sweet indulgence spurn
The poor intruder, powerless
he grows from voices harsh and stern;
No answer finds he in return
and all his arduous madness flies.

Junaid The camel had been happily browsing and indulging in the creepers that made him yearn, but its presence is not welcomed by the owners and keepers of the field. They loudly reject his sweet indulgence with harsh sounding shouting. He has no response to their shouts, so all of his efforts are futile. In defeat, he flees away from them without gaining any benefit or reward for his endeavors.

26

Elsa Good animal, what you did put
your teeth in, finding them so sweet;
These baneful creepers if you eat
will bring you yet to grief and woe.

Junaid This could be referring to a fruit commonly, especially due their sweet taste. These baneful creepers if you eat will bring you yet to grief. Therefore, it's important to enjoy them in moderation!

27

Elsa Torrents of rain and wind-camel
there obstinate he lies How shall
I saddle him when rise
unsaddled he will not.

Junaid This idiom implies that a difficult task lies ahead, and it is unclear how to solve it. The metaphor suggests that the task is like an unruly animal (the "wind-camel") which has resisted being tamed or controlled so far; the challenge then becomes figuring out how to address this obstacle and find success working around it.

28

Elsa A solid braided rope construct,
with this your camel blind,
The fragrant creepers everywhere
all over grounds you'll find,
Once tasted, he will leave behind
all else, if he's not tied.

Junaid This solid braided rope construct will secure the camel blind, The sweet fragrant creepers trailing over all around, just a taste of something new entices him away from bind. So he must be securely tied to keep his feet in line.

می مکائی، وڈو وات ولین کی،
خبر شی کیت ڈھن کی، وڈوڑنا واهی،
کرھی ڪاڪت چڏی، وریس نه وائی،
چانگی چرئائی، ویئی ویچاری وسری۔

شہ

کی جو کیداھین، چانگو چکی آيو،
تاطئو تیداھین، نیت چنایو نکري۔

شہ

ھونگر هلايوم، ڏئو موڙ مهار جي،
وسان جي وئوم ڪرھو تي ڪامون سهي۔

شہ

وقی سیت سوت، پاء پانھنجی ڪرھی،
ولیون واس ورنیون، پھریون متی پت،
چانگی چکی چت، پوء نه رهندو پئند ری۔

شہ

29

Elsa I fettered him with rope and chain,
but shackles were in vain;
He broke them all, and dragged them on
where creepers decked the plain-
O God, put sense and understanding
in this camel's brain
With mercy free him from this pain
to rise above this curse.

Junaid I bound him with strong binds, yet his strength was too immense; He broke the ropes and rushed off into a field of vines. O Lord, bestow unto this creature comprehension sublime! so he may no longer suffer in misery. As if divinely inspired, driven only by my plea, uplift him up to higher ground beyond life's lowly curse. May blissfulness await you when eventually reaching your desired destination where your loved ones wait with open arms full of compassion!

30

Elsa O rise, and to thy haven far
thy earthbound glances bear,
May be a happy welcome there
awaits thee from thy love.

Junaid O camel, I struck you with this whip in the belief that you are of noble origin and would take it as an opportunity to right your path. I want to see you succeed and find a better way forward.

31

Elsa No-go and shackle him, he will
run wild if left alone;
By tempting him to eat, he'll play
more pranks, but won't alone;
Load him and let him graze and groan
with heavy fetters bound.

Junaid No-go and shackle him, load up the chains so he can't roam. Tempt him with food to keep his tricks at bay - but not alone. Lead him off for grazing and make sure those fetters stay sound!

32

Elsa Who laid a spell on you? and who
waylaid you, wished you ill?
Blinkers you wear-your soles rubbed off
your kind not meet you will;
And round and round, as in a mill
you circumambulate.

Junaid A person who feels as though someone has put an unexplained spell on them, making it so they cannot simply enjoy life and progress the way that they want to, so that your field of vision is limited. Your footsteps seem to go round and round as if in a mill without going anywhere, giving the impression that you are stuck in an endless loop with no hope of escape or progress forward.

شاه ڪريٽي ڪئين، جان ودم پيند پلڻ جا،
ليڙو لاطيءَ ڪي چري، نير سانٽ نئي،
چانگي سندى چت هر، ڪا صاحب وجهه سنهين،
أوباهيوس آهين، لطف سانٽ لطيف چئي.

شاه سچو پسي مون سچين، ڪريٽي توکي ڪام،
مان نه پروزئي مام، ساگاهي سنهين وھين.

آئي آزائينس، چڏئو تان چيڪ ٿئي،
کهاريٽان ڪڙئو وجي، پلاطي پائينس،
ڏاونٽ تنهن ڏائينس، جيئن چري ۽ چنگهي ڀڻو.

شاه ڪنهن پنيوليٽين ڪريٽا، ڪني ڪامڻ ڪيءَ،
اکين مٿي اکيا، پڙ هر پير ڳناء،
وڳ ڪ وسرياء، بتو جيئن گهاڻي وھين.

33

Elsa My comely camel, won't you eat
the sandal wood and drink your fill
Of cleanest purest water, food
the finest you refuse it still
What law gave you the tasty thrill
of salt-bush mere, above all else?

Junaid My comely camel, why won't you eat the sandal wood and drink your fill of cleanest, purest water? Despite being offered food at its finest you still refuse it. What mysterious law guides your taste preferences that compel you to prefer the savory salt-bush above all else?

34

Elsa At last, my camel every day
is browsing in that garden, where
Two tree-shoots are worth millions there
handful of leaves are thousands worth.

Junaid My beloved camel has been browsing the lush garden, where two tree shoots can be valued at millions and a handful of leaves are worth thousands. The variety of plants in this garden is so immense that it's impossible to fully appreciate its beauty without being there. Every day I marvel at how brightly vibrant my camel appears while exploring the grounds; the sheer joy on her face reminds me why he was such an important part of my life for all these years.

35

Elsa Two tree-shoots are worth millions...nay
one leaf alone five lakhs will be-
Now to enrich his soul he eats,
the wholesome blossoms of this tree-
Here e'en a withered leaf we see
is many, many hundreds worth.

Junaid A person who has realized the value of spiritual enrichment. They believe that even one leaf from this tree could be worth five lakhs and two shoots have the potential to earn millions. eats "wholesome blossoms" of the tree to enrich their soul—literally taking in its value for themselves, an impressive monetary value – many hundreds in fact!

36

Elsa My lakhs-worth camel, that I bought
for hundreds, beautiful became
For any eye to see; don't blame
and say too dearly he was bought.

Junaid My prized camel, acquired for far less than his worth, became a thing of beauty that could not be denied. His price was too good to pass up - no one would fault me for such wise buying.

شہ کاء نہ کٹھاڑ، چندن جا چوپا کري،
اگر اوڏو نه و هي، سر کند لهي نه سار،
لاتي جيءَ لغار، ميو متارو ڪئو.

شہ چانگا چندن نه چرين، مياپين نه موک،
اگر اوڏو نه وهين، ٿڪئو چڏين ٿوک،
لاتي وچان لوک، تو ڪھتي اکر آهڙي.

شہ جئان ڪوڙ به ڪائيون، پنجين لکين پاء،
ميو تنهن ماڳاء، ڏيهاطي ڏار چري.

شہ لک لاکيڻو ڪرهو، ڪوڙيون ڏيءِي ڳدوم،
اڳڻ سونهن ٿئوم، ملهه مهانگو مر چئه.

- Elsa My invaluable camel, friend,
no praise is now for him too high;
His manager fills with cardamoms
then saddle him, and he will fly,
All distance he will defy,
and here and now the Loved-one reach.
- Junaid My beloved camel, I have no words to express my appreciation for him. His manager fills with cardamoms then
saddle him, and he can fly like the wind, crossing any distance in no time at all so that he can swiftly bring me
to my loved one's side.
- شاه لَكَ لَاكِيُو ڪَرَهُو، ڪُورَزِيونَ ذِيئَيِ ڪَاهِ،
آهَرِ ۾ ايلَاچِيونَ، پُوجَ مَيِي كِي پَاءِ،
ڪَثَ نَه ڪَندُو ڪَاءِ، پَلاطِئُو تَه پَريِنَءَ مَرِيِ.

تُون چَنْدُ أَهْوَيِي، جو هُتْيٰ پَسِينَ پِرِينَ كَيِ،
آذَتْ چَعْجَعَ عَجِيبَ كَيِ، دِيَانَ جَيِ روَيِي،
هِيكَانِدِيَءَ هَوَيِي، سَانِكُ نَهَ پَوَيِي سَجَّهِينَ.
[سُرْ كَنِيات]

O moon! You can see the beloved from where you are. I wish we had never been apart. My longing to be reunited with my beloved one knows no bounds, Please convey this message I tearfully give to you, of mine that our reunion never ends -may it be that he remain with me forevermore so no further distance has the power to separate us!

